

THREE GRAINS,

OF

Spirituall Frankincense,

Infused into

Three Hymnes of Praise;

AND

Humbly offered toward the publike
Thanksgiving, commanded by Authority
of Parliament to be celebrated throughout the

*Commonwealth of England, the 30. of
this present January, 1650.*

If Scorners term the Ballads, 'twill not much
Regarded be, though there be many such :
For, they, perhaps, are Fools, or Children, yet
And may be wiser, when they shall have wit.
If any thinks these Odes are over-long,
Let him not do his credit so much wrong,
To say it, till he sees what may be far'd ;
And, passe ibereon his judgment, afterward.
There can arise no great discommendation,
By lengibning out a pious Recreation :
Nor merit they much need, that can be weary
To sing of Dangers past, and to be merry.

LO N D O N ,

Printed by R. Austin. 1651.



УІАФР НІЯН

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2. *Archaeopteryx*

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John P. Wm. H. Ford

СИК

20. *Leucosia* *leucostoma* *Leucosia leucostoma*

• 30 •

the author's name and address, and the date of publication.

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（二）政治思想的問題

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10. The following table gives the number of hours worked by each of the 100 workers.

To the Right Honourable
JOHN BRADSHAW Esqu.
LORD PRESIDENT
OF THE
Councill of STATE.

My Lord,

The Parliament having lately graciously considered my humble suit, and long patience; (and I, by the resellmance therby obtained, getting some leisure to enlarge my natural Genius) an earnest Desire immediately posset me to perform somwhat, which might shew me thankful to God, and to those friends, by whose Mercy, I and my Family have been preserved, from perishing under our late Pressures; and he who wrought that Desire in me, offered therewith to my thought, an Undertaking suitable to my inclination, with hope, that he would enable me to perfecting thereof in due season, though interruptions will be many, and the time, whereto I must confine my self, very short.

The Supreme Authority hath enabled a publicke Thankgiving throughout this Common wealth, on the thirtieth of this January (being the last day of the late Kings life, as also the first of Englands resuming her long lost Liberty,) a Day, which may by good reason be made an everlasting Anniversary, in remembrance of that, and other great Deliverances. And, therefore I thought it would neither be an impertinent expression of my Gratitude, nor unacceptable where I owe it, to prepare proper Hymnes for that daies Celebration, with some other brief Commemoration, to keep in mind GODS late Mercies to this Republique, when that daies solemnity shall be forgotten; and thereupon composed (among other affairs, yet unfinished) the three following Hymnes, which I thus communicate, before the perfecting of what is further intended; in hope it may be a means

that Day , by giving them space to consider how pertinent they are to the duty then required ; and that they may be thereby in readinesse for those who shall be willing to make use of such helps to Devotion.

Hymnes are so proper to publique acknowledgements of extraordinary Deliverances, and Mercies (spirituall, or temporall) that by the Primitive Churches, Jewish and Christian, they were this way commemorated, and left upon record even to this day, as appears in Holy Writ, by the Hymns, Songs, and Psalms, of Moses, Deborah, Hannah, David, Esay, Hezekiah, Simeon, Zachary, and Mary, with others. The practise also of Christian Churches, in, and after the Apostles time, makes it evident, that they sung Hymnes and Songs upon the severall occasions, happening from time to time. And though Scorners, and ignorant persons do in this Age vilifie, or contemn the gift of Poesie; yet the most knowing, and most pious, among all Nations, have alwaies practised, and do still approve the use of that Faculty, to rouse up spirituall affections in the soul, toward the illustrating of Gods Praises : and they who despise it, are despisers of that Gift, which God hath given for his own glory, with our advantage: For, it is none of those accomplishments, which may be acquired by meer human industry, (though it may be much better'd thereby) but is one of Gods Peculiarities, and infused in the mothers womb, as is generally confessed by learned and understanding men, many of which have long studied for it in vain, by meer help of Art.

Upon these considerations, and by the example of many Prophets and Poets, (for in some other languages, one word signifies both) who very well knew what advantages may be made by the right use of that Faculty, upon such occasions of praise as have been vouchsafed to this Nation; I have thereby sought to illustrate Gods Mercies; with an assurance, that it shall prepare the hearts of many, to a more cheerfull performance of what is commanded, and help to charm down those distempers which trouble the Common Peace, and binder our reconciliation, both to God, and to each other; and I hope it will not seem Arrogance in me to offer them to that use.

For, though it be no rare thing to see many run on errands before they are sent; and to obtrude their undigested

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Conceptions upon publique Auditories; yet private persons, qualified by their Education, Conversation, and Gifts, may with modesty and submission make render of that which they conceive edifying; yea, and ought, (as I think) so to do, their consciences persuading it to be their duty: because I find it was a Liberty, A postolically allowed, and taken for private Christians to communicate their severall Gifts in publique Congregations; and that he who brought a Hymn, brought that which was acceptable, as appears in that place, where the Apostle prescribes what Order is to be observed at such Meetings. According to the approved practise, I offer the ensuing Hymnes, composed and fitted to the Meridian of vulgar capacities; and yet (I hope) not so Inartificially composed, as to make them despised of the learned. I have also one of such tunes as the people are acquainted with all, chosen those which are best suitable to the matter and occasion, fitting the first Hymn to a strain, befitting the beginnings of Exultation: The second, to higher straines of rejoicing, and the last to the fulnesse of praiseful Thanksgivings: all which I humbly submit to your grave Censure.

And I dedicate, and first send them to your Lordship, for many good Reasons. First, by your approbation of their usefulness, I shall be the more comfortably confirmed in that hope which I have thereof already. Secondly, your exemplary respect may make others perhaps take the more heed of them; and by growing acquainted with them for your sake, respect them afterward for their own. Thirdly, you were one of the most eminent persons instrumets under God, of that Justice upon which the many Mercies followed, which are the subject of these Hymns; and I thought they would be the more acceptable unto you, in regard no man had been in greater danger, if God, by not appearing for us, had permitted our Adversaries to prevail. Lastly, an Obligation lies upon me, to give you some visible testimony of my thankfullness for benefits conferred.

For, Sir, notwithstanding it offends your modesty, to bear me make offers of acknowledgements, (though it be in private) yet I will now take the boldnesse to tell it openly, that, if God by his compassion, moving in the heart of your Lordship, and one other Noble Friend, (whose modesty hath likewise yet stopt my mouth) had not freely vouchsafed supplies

during my late streights, I and my Family, (considering to what hazard all my other hopes then lay) had, in probability, long since been quite ruined, or exposed to most despicable wants; as would be manifest, if the circumstances of my suffering should be fully declared, and I should not now perhaps have had courage enough in me to have composed these Hymnes, or to have sung a joyfull song in the Land of the Living, this day.

They are, therefore, not so much mine, as yours, and bid ; Take them sherefore as your own, and wish them my prayers, that God would return your mercies a thousand fold into your bosomes, and make them comfortable unto you, both all the daies of your lives, and at the hours of your death. I have nothing else to retributre but Prayers, except it be by adding so much to the honour of your Justice and Mercy, as the single testimony of an honest man (never aspersed with flattery) may confer : If that be any thing worth, I can truly say, that I have seen you active in the most eminent prosecution of human publique Justice under the Sun ; and that I am a witness also of your extraordinary private mercy, by being twice thereby delivered from probable destruction. Upon contemplation whereof, I am warranted to assure you from him who can make it good, that if you persevere (whereof I doubt not) in your heroicall progress, all the power, threats, and mischievous practises of your most enraged and malicious Adversaries, shall be but as fire and materialls co-operating with better Ingrediente to make refined Gold for your immortall Crown ; and that their revilings, snarlings, and detractions, shall make it more glorious then Diamonds, Pearls, and Rubies, & shine brighter many Ages hence, then it can now. It shall questionlesse be so ; and therefore if ought happen hereafter, that may seem bitter to the flesh in more then ordinary measure, or threaten any terrible event, be assured, they are but operations of that Fire which is used in preparing the essentiall Materialls of your expected Crown. He so presageth, whose predictions you have seen verified in more dubious matters ; and he is also unfainedly

V. V.
Your Lordships most humble servant,

GEORGE WATHER.

Hymne 1.

This first Hymne (prepared for the publike Thanksgiving, enjoyned on the thirtieth of Jan. 1650.) may, most properly, be sung at the beginning of Divine Exercises, publike or private, the same day.

Sing this to the 100. Psalm.

1. **V**It b aweful Day, and joyful Evng,
To sanctifie, O Lord, this day,
Before thy Foot-stool we appear;
And, our Thank-offerings here to pay:
Which thought it be no other thing,
Then thy Free-mercy to confess;
Or, Songs, unto thy praise to sing;
Vouchsafe acceptance, nay the less.
2. Within our selves, we are so poor,
That, we have nothing of our own,
But, what we had from thee, before;
Which, by our sins impair'd is grown:
For, our ~~man~~, beauty, strength, and health;
(The goods of body, and of mind,) old
Our time, our honours, and our wealth,
To serve our lusts, have been resign'd.
3. And, therefore, till thou shalt renew
Thine Image, by our fault defac'd,
We, and our Offrings, from thy view,
Deservedly, may forth be cast.
There is no musick in our Songs,
That's worthy to be heard of thee;
Because, our hearts, eyes, ears, and tongue,
Prophaned, and untauned be,

4. Yet

4. Yet, by those favours, heartned on,
Which were on us bestow'd, of late,
A *Hymn*, we joyn'tly have begun,
To sing this Day, at *Mercies gate*.
Lord! those *sternall doores* unclose,
Through which thy speciall graces flow;
The cords of our Corruption lose,
And, let thy Spirit on us blow.

5. Then, ev'ry word, we hear, or say,
With ev'ry thing, that's done, or thought
(In celebrating of this Day)
Shall do thee honour, as it ought:
And, they that study publike harms,
Or, flout, what we are doing here,
Shall be so bound up, by these Charms,
That when they flout us, they shall fear.

Hymne 2.

This other Hymne (composed for
the same Day) may be sung before the
Sermon (or, between the Sermons, where
two are preached) or, before the second
Chapter, or, after any pause (or change of
Exercises) in *Devotion*.

Sing this as the 113. Psalm.

I. **O**H God! how good! how kind art thou!
What help, what grace, dost thou bestow
On us, in our distrest estate!
Our tears to triumphs, thou hast turn'd,

We

We now do sing, who lately mourn'd,
And by our Foes, were jeered at.
When we were weak, poor and forlorn,
Expos'd to dangers, fears and scorn;
Our *Comforter*, thou didst become:
And, when we dreaded shame of face;
Spoils, death, or wounds, joyn'd with disgrace;
Those fears, we were deliver'd from.

2. As thou, from base and servile bands,
And out of cruel Pharaohs hands,
Thine Heritage redeem'd st of old :
Ev'n so, from those, who sought our harm,
Thou brought'st us off, with out-stretch'd arm,
With signs and wonders manifold.
They so, were blinded, Lord, by thee,
Who, might have seen, but wwoald not see; A
Nor hear when they were counsell'd well:
And He that fraud, and force employ'd,
To make our Lawes, and Freedomes void; A
In our own view, like Pharaoh, fell.
3. This is the Day, whereon our Yoke
Of Norman Bondage, first was broke;
And, England from her chains made free.
This is the Day, vwhereon the Lord,
Did manumit us by the sword,
And, 'tis novv signall, by decree.
Slaves, they deserve to be, therefore,
And to be bar'd for evermore,
The Freedoms of this *Commonweal*,
Who shall not thankfull, now appear,
And vindicate with sword and spear,
Gods just Replies, to our Appeal.

By

By these, our Freedoms, long lost, & given up,
Oh! to our keeping, leave them not:
But, still their *Guardianship* retain.
And, let not those, who under thee,
Sub-keepers, of those *Freedoms* be,
Nor, our sins, forfeit them again;
On those alone, that are unjust
Or shall be treacherous to their trust,
To this *Republike*, or to *Thee*,
Let thy avenging justice fall;
And, on all those who hinder shall,
That *Peace*, with *Truth*, may settled be.

5. Write in our hearts, thy sacred Law;
And, let no future failings, draw
Our former cursed bondage back;
But, our *depraved* wills renew,
And, to thy service, keep us true;
Which, wil our *Freedoms* perfect make;
The *Kingdom*, *Power*, and *Praise* be thine,
As long as Moon, and Sun shall shine;
Be, likewise, thou our *Heritage*;
And, in this *Nation*, let there be
No other King, or *GOD*, but thee,
What e're they are, who therest nage.

By me

Hymne 3.

This third Hymne, may most properly be sung the same day, after the conclusion of the last Sermon, or, at the summation of any other Devotion.

*Sing this as the 148. Psalm, doubling the last strain
of the TUNE.*

1. **A**ll you, that present are,
Come, let our hearts, and tongues,
The Praise of God declare,
In new Thanksgiving songs;
Come, let us sing
Strains, that may make, the walls to shake,
The Roofs to ring;
Still sounding higher,
Till thereby, we, with Angels, be
Joyn'd in one Quite.
2. Related, we have heard,
What he, for us, hath done;
With how much disregard,
Our Foes, he looks upon:
And, we have seen,
How, he befriends, when *righteous ends*
Pursu'd have been;
We, likewise view
What will befall, to those that shall
Their lust pursue.
3. We see, or may behold,
That, he our *Armies leads*;
And (as in times of old)

Mis Banner o're them spreads,
And for our sakes, sheights,
Through threats and spights, through depths and
Their passage makes,
Whil'st go his praise
Their Foes to nought, are justly brought,
In plainer waies.

4. He made both *Seas* and *Wind*,
To them assistance lend;
And, what they had design'd,
Sun, *Moon*, and *Clouds* befriend.
Force, he repells;
He makes them bold, to march where cold,
And hunger dwells:
And, when their fear
Did most abound, they mercy found,
And *Victors* were.

5. To him doth *Praise* belong;
For, he did them subdue,
Who num'rous were, and strong,
When we were weak, and few;
And, when our Foes
Came bragging on, and thought all won,
They all did lose.
Still, be it thus;
Lord! alway, so, them overthrow
Who malice us.

6. His wise-foresight prevents,
The *Politicians* wiles:
He, crosses their intents,
He, at their *Projects* smiles:
In his due time,

He

Conceived by them:

And, in that snare,

Which, for our feet, they closely set,

Still caught they are.

7. Vain sons of men, therefore,

Your bruitish grumbling cease;

Pursue false-hopes no more,

But follow after peace.

More prudent grow;

Reform your waies, and sing his Praise

As now we do:

Oh! whilst you may,

In God rejoice, and hear his Voice

VWhile 'tis to day.

8. Let all men do the same,

Of whatsoe'er degrees,

And magnifie his Name,

As all obliged be,

His Righteousnesse,

His Power and Graces, in ev'ry place.

Let all confesses;

And lay aside

Their own deserts, their selfish hearts,

Their stinking pride.

9. Your strength to him submit,

You, that have conquests won:

Wise men ascribe your wit,

To him, ev'n him alone.

For, he supplies

The Fool with skill, and, when he will

Befools the wise.

And,

He

And, certainly,
Unto to your Foes, he, gives the blows
By which they die.

ii. Rich men, your precious things
Bring forth, your Thanks to show;
Before him, (Oh ye Kings)
Your Heads, and Scepters bow;
And, as 'tis meet,
Come from your Thrones, and cast your Crowns
Beneath his feet:
For, Kingdomes all
To him pertain, and he again
Resume them shall.

iii. Oh ! let all things that ~~were~~,
That ~~are~~, or shall ~~come~~;
(Or, but in thought appear) ob mem 11. 1.
Thy Praise, O God, forth-shew;
Till Times last bound:
And, let it run, when time is done,
An endless Round;
Where, needs not be
Privations Night, that we true Light
May better see.

iv. Mean time, let not his praise
Be灭ish'd in our Voice,
As if vve thought to raise
A Trophy, out of Noisest
But, let us more
Our Thanks expresse, in Righteousnesse,
Then heretofore:
Else (this is plain)
False shows we make, and, do but take
GODS Name in vain.

FINIS.

